Anyone who says this Attribute 500 times, Allah will fulfil all his needs and remove all his difficulties, Insha Allah

22. Al-Khafid (The Abaser)

"The one who does not lower himself before Allah's truth will be brought low by his own falsehood."

- Sari al-Saqati (d. 867 CE)
Source: Recorded in Abu Nu'aym's "Hilyat al-Awliya"

One who fasts for three days and on the fourth day says this Beautiful Name 70 times while sitting in seclusion will gain victory over his enemies, Insha Allah - Al Hisnul Hasin

23. Ar-Rafi'
(The Exalter)

"Allah raises those who seek humility and humbles those who seek elevation. The highest station belongs to the one who has forgotten stations altogether."

- Abu Said ibn Abi al-Khayr (967-1049 CE)
Source: "Asrar al-Tawhid"
(Mysteries of Divine Unity)

A person who says this Name of Allah 100 times in the middle of the 14th night of every lunar month, Allah Ta'ala will surely grant him self-sufficiency and independence, Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-KHAAFIDH ﷻ AR-RAAFI'' ﷻ (THE BEING WHO LOWERS ﷻ) (THE BEING WHO RAISES ﷻ)

Allaamah Tibi states defines Al-Khaafidh ﷻ and Ar-Raafi' ﷻ:

1) He ﷻ is that Being who raises and lowers the scales of justice

2) He ﷻ is that Being who lowers the disbelievers by humiliating and disgracing them, and He ﷻ raises the believers by aiding and honouring them

3) He ﷻ is that Being who lowers His enemies by distancing them from His proximity, and He ﷻ raises His ﷻ friends by granting them close proximity

4.) He ﷻ is that Being who lowers the wretched ones by misguiding them and sealing their hearts and He ﷻ raises the fortunate ones by granting them guidance and the ability to follow it.

Ar-Raafee' ﷻ is that Being who elevates whomsoever He wishes. He ﷻ assists whoever He wishes and places them on the right path. He ﷻ grants closeness to which ever person He desires, increases their rank and allows them to reach the rank of the close angels.

Al-Khaafidh ﷻ is that Being who degrades whomsoever He wishes. He ﷻ deprives whoever He wishes from success in the hereafter. He ﷻ lowers the rank of whichever person He desires, and makes them reach the rank of the lowest of the low.

Ar-Raafi' ﷻ has created all high things e.g. He ﷻ has granted the head in our bodies a raised position, due to which it rules the entire body. The feet have been placed below, thus it is compelled to follow the command of the head. Similarly, every lower thing is commanded to follow something or someone higher. Ar-Raafi' ﷻ has also granted high positions to the leaders and rulers. Thus they rule over their subjects,

since Allaah ﷻ has placed the subjects lower in comparison to their leaders. Similarly, there are many stages of raising and lowering.

Al-Khaafidh ﷻ has made the earth low just as He ﷻ has granted loftiness to the skies. On this low ground He ﷻ has created lofty mountains, in which He ﷻ has created caves and deep crevices. In these depths, He ﷻ has created different forms of His creation, and has filled it with minerals and gems. In the depths of the earth, He ﷻ has also created so many different forms of objects and animals. He ﷻ has filled the depths of the oceans with His ﷻ creation so much so that under the ice of the Atlantic, Al-Khaafidh ﷻ has placed different forms of His creation in every layer. In short, Allaah ﷻ has placed lowliness and loftiness in everything.

Abu Dardaa ؓ narrates that Rasulullaah ﷺ said regarding the Quraanic verse: (كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ) (Every moment, He is in a different splendour – Surah Rahmaan)

Amongst the works of Allaah ﷻ is that He ﷻ forgives sins, removes calamaties, raises nations and degrades others.

Ar-Raafi' ﷻ has created seven heavens. He ﷻ has granted superiority to the top-most one, whereas the matter of all of them is the same.
He ﷻ has given virtue to Jannatul Firdaws over all the other places of Jannah. He ﷻ has given virtue to Jibraaeel ؑ, Mikaaeel ؑ and Israafil ؑ over the other angels.

Then He ﷻ has granted virtue to the progeny of Ismail ؑ over all others, then the Quraysh over all other tribes, Banu Haashim over the other Quraysh tribes and the leader of mankind, Sayyidina Rasulullah ﷺ over all creation.

In a similar manner, He ﷻ has granted virtue to the sahaabah ﷺ and the other pious predecessors of the ummah over all other Muslims. This is all the result of the choice and preference of Ar-Raafi' ﷻ.

Likewise, giving virtue to certain places over others and certain days and nights over others is all the effect of Allaah ﷻ's selection and tendency. In short, the actual yard stick of having greater and less virtue in the whole universe, is the choice and discretion of Allaah ﷻ.

وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ

And Your Sustainer creates that which He desires and He chooses.
(Qasas)

One meaning of this verse is that the word " **يختار** – chooses" refers to the fact that Allaah ﷻ chooses from His creation whomsoever He ﷻ wishes to grant respect and honour. In short, Al-Khaafidh ﷻ and Ar-Raafi' ﷻ has choice in all matters.